

THE

To-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

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Price One Penny.

Private Interests.

"O that's a little business of my own, an entirely private affair—in no way connected with the Church." Doubtless many of our readers have heard sentiments similar to the above advanced by some who try to persuade themselves that they can, in various little matters, act upon their own views, independently of the judgment and advice of others. Doubtless some of the Saints have said to themselves—"Well, our President will not trouble himself with this bit of business, it does not come under his jurisdiction—he is appointed to direct us in all things connected with the Church, private matters are beyond his sphere, he won't expect to interfere in such, and therefore I shall not mention the thing to him." But this kind of reasoning involves a very seriously erroneous principle—that only a part, not all, should be devoted to the Lord. Is this consistent with the character of the religion of Jesus Christ? Rather is it not more nearly allied to sectarianism—the thousand-and-one religions of the day, that would give the devil this world, and the Lord the next? Will not this principle make religion a half-hearted affair? And is a half-hearted religion to be the religion of the Saints?

Every Saint, if he reflects on the matter but a moment, will know that one of the fundamental principles of the Gospel is that we are not our own, that

nothing which we possess is our own, but that ourselves, and all that we have belong to the Lord—we are bought with a price, even the precious blood of Christ. Is God not our maker, our organizer? Is He not the Father of our spirits? Has He not control over the times of our advent into this world? Is He not the creator of our earthly tabernacles? Did He not place us upon the earth for the advancement of His own glory? Does He not sustain us all the days of our life? Is it not in Him we live, and move, and have our being? Is not our daily path strewn with blessings from His bountiful hands? At His fiat do not our bodies crumble to dust, and our spirits return to Him who gave them? Has not the Lord redeemed us by his blood? If, then, the life, the power, the property, and the wealth we hold, come from and belong to God, are we not merely stewards of those things? Are we not responsible to Him for the use we make of them, one and all—not the most insignificant excepted? And shall not He do with his own as seemeth to Him good? Shall He not direct us in the use of those things which in His goodness He bestows upon us? Shall He not do this through the instrumentality of the Holy Priesthood, whom He has called and chosen to act for Him upon the earth? How then can any man imagine that he has business with which the Almighty

has nothing to do, or with which His chosen channel of instruction and administration among men has nothing to do? Every Saint will see that the idea cannot be entertained for a moment, and that it can only be urged by a person enveloped in the darkness of false traditions, and almost entirely, if not wholly, unacquainted with the genius of the Gospel.

The simple fact is this, and every Saint must realize its full import sooner or later, that there are no private interests in the kingdom of God. A man can enter into no business in which he does not need the enlightening influences of the Holy Spirit, neither can he engage in any undertaking which will not exert an influence for or against the work of God. For instance—a brother says to himself, "I have paid my share to the Church funds, and I have liberally assisted the Elders, and yet I have £10 in my box, this certainly I can use as I like. I can spend it in a little private matter, with which nobody besides myself has anything to do. Yes, I'll put it into that bit of speculation which Will Horner was naming to me. I have no cause to say anything to our President about it, it is a matter that don't affect the Church at all, it's just my own individual concern." Now can that brother engage in what he considers his "private bit of business," and it have no bearing on the welfare of the Church? We say no. On Sunday he will get up and testify that his whole heart is set to build up the kingdom of God. But how can that be, when his speculation with Will Horner occupies no inconsiderable portion of that heart, and a portion, too, that according to his own doctrine has nothing at all to do with the Church? It is verily true, that we can not engage in such "private matters" without our affections, as well as our time and means, being more or less placed upon them, and certainly whatever they gain is lost to the work of God. What rule, then, should we observe in regard to these things? This—we should engage in no transaction with the idea of its being a merely private matter, but in all things the welfare of the kingdom of God should be the leading incentive to action, and we should ever acknowledge, in deed as well as in word, that ourselves and all we have belong to the Lord, and that to Him we are accountable for every jot of our stewardship. Yea, all things

which we do we should do in the name of the Lord.

If, then, no transaction in which we can engage is uninfluential for good or evil towards the work of God, we cannot engage in any which are of no concern to those whom He has appointed to have the watchcare over us, and we should therefore ever feel after their spirit, and look unto them for guidance, that we may understand in what direction the Spirit is working through them, and thus be enabled to spend ourselves and our talents more and more completely for the benefit of the Kingdom.

And here we may observe that the true authority and responsibility of the Priesthood do not appear to be realized by some of the Saints. This arises from the traditions of the fathers, and causes some to think, speak, and act as though they could engage in a multitude of matters perfectly immaterial to those who are appointed to preside over them, and of perfectly neutral effect on the welfare of the work.

The most perfect illustration of the authority of the Priesthood over the Saints, is the authority of the parent over his children. The parent is intimately concerned with every act of the child; indeed, who more so? A father watches over the actions of his offspring with ever anxious solicitude, and would account it a strange doctrine were he to be told by any one that he was only interested in a portion of their deeds—that his sons and daughters might engage in many transactions of no possible moment to him. So is it with the Priesthood and the Saints. The Priesthood act in the place of the Father of spirits, giving His instruction, administering His laws and blessings, and watching over and directing the energies of His children. Then is not every act of a Saint of consequence to his President? Certainly it is. To his instructions and exhortations should be paid the profound deference due from a child to its father, and those Saints who are not ready to become as a little child in this respect, are unfit for the kingdom of God. Did not Jesus say that whosoever received his servants received him, and whosoever rejected them rejected him? He did, and this saying will apply with equal propriety to Saint and sinner, though it is more binding on the Saints, for they have covenanted to obey his will, they know more of the order of heaven, and of the neces-

sity of the complete subjection of everything to the will of God, that He may have perfect submission from all His crea-

tures, complete control over all things, and be all in all, God over all, blessed for evermore.

Meeting of American Elders in Liverpool.

The emigration, and other circumstances, having combined to bring together, in Liverpool, a large portion of the American Elders now in Europe, in obedience to the request of President Richards, and much to their own satisfaction, they met at 36, Islington, on the evening of the 18th of April, 1855. Present, President Daniel Spencer, Elders Dan Jones, C. G. Webb, Israel Barlow, George D. Grant, Cyrus H. Wheelock, W. C. Dunbar, James Ferguson, Wm. H. Kimball, P. C. Merrill, Joseph A. Young, J. A. Little, Edmund Ellsworth, Edward Martin, James Bond, John Toone, Moses Thurston, J. D. Ross, John Barker, and John Perry.

President F. D. RICHARDS called for a few moments to express his regret that he could not be present, at least for a time, as his attention was required to close up the business of the day, which had been an extremely busy one, but he hoped to return in a short time, and spend the balance of the evening with them. He left them with his blessing and good wishes under the direction of President Spencer.

The meeting was opened by singing. Elder DAN JONES was then called upon to be mouth in prayer. Before prayer, however, President SPENCER made a few remarks with regard to the object of meeting, particularly in that place. He said—It is brother Franklin's wish that we dedicate the room in which we have met, and the whole house, for the purpose for which it has been chosen, and ask the Lord to bless and sanctify it, as the place in which to transact the general business of the European Missions.

After these remarks, Elder D. JONES offered up a dedication prayer, after which "Praise to the man who communed with Jehovah" was sung.

President SPENCER made a few remarks, expressing his great joy and satis-

faction at meeting so large a number of the brethren from Zion, with whom he was personally acquainted, as also with their previous course of conduct, stating that they had his confidence, for he felt that they had kept their covenants and were pure before the Lord. The unreserved expression of this sentiment was a source of much satisfaction to all present, and was adverted to by several of the brethren while speaking during the evening. After a few other remarks peculiarly applicable to the occasion, he closed by desiring that the brethren would act freely, during the evening, as the Spirit might seem to dictate.

He was followed by Elder G. D. GRANT, who expressed the joy and comfort he received in the society of his brethren, and the work in which he was engaged, and said that he felt continually built up in the faith, and strengthened to go forth in the strength of the Lord in the discharge of his duties.

Elder W. H. KIMBALL spoke of the blessings which he realized that he enjoyed in the society of his brethren, and said—I feel that the Lord has greatly blessed me on this mission in all my labours, and I feel to bless brothers Brigham, Heber, Jedediah, Franklin, and all my brethren.

"The Spirit of God," &c., was sung, after which Elder ELLSWORTH spoke with much warmth of feeling, and said—I thank the Lord that I have been sent on this mission, for I have learned principle much faster, and enjoyed more of the Spirit of the Lord, than ever before. I feel that some of the rust is getting rubbed off me, and I begin to realize more fully the importance of the great work in which we are engaged.

Elder J. PERRY spoke for some time on the benefits of the mission to himself, the great increase of the work, and his determination, when he arrived at home, to take more interest than he had before

done in gathering the poor from these lands.

President RICHARDS came in while Elder Perry was speaking, and remained during the evening.

Elder W. C. DUNBAR said—I esteem it a blessing to enjoy the privilege of associating with my brethren for a few days, for I came here weak and debilitated in body, and I have been strengthened both in body and spirit, and I feel indeed that the society of my brethren is heaven to me.

Elder JAMES FERGUSON spoke, and being filled with the spirit of prophecy said—All the brethren present who have been afflicted shall begin to recover their health from this time, and brother Dunbar shall cease coughing, go to his field of labour, and regain his health. And all shall go forth in greater power than heretofore in their labours, from the greater union and faith which we shall feel from our present association together.

Elder J. A. YOUNG expressed himself in the fulness of his spirit, and touched upon the history and course of many who were present, and the scenes and events of peculiar interest in the history of the Church in which they had acted a part, and he testified of their faithfulness. He said—I feel that warm times are at hand for us as a people, but all who raise their hands against this work or those engaged in it, shall perish. I feel to bless you, my brethren, and to bless this house and all who shall labour herein.

Elder C. H. WHELOCK said—I regret that before coming to this land I had not the pleasure of being acquainted with more of the brethren who are present, but my feelings are warm towards you all. When brother Ferguson prophesied that brother Dunbar should return to his field of labour and recover his health, it reminded me of a similar meeting to this while I was on a former mission in this country eight years ago. I was afflicted with a violent cough, and my health was so seriously impaired that it was thought advisable for me to return home, but brother John Taylor, who was present, was filled with the spirit of prophecy and blessing, and he prophesied that if I would remain, disease should leave me, and I should be restored to sound health and strength. The brethren then put their hands on my head and blessed me, and from that time I have been a living witness of the fulfilment of that

prophecy. There is one absent, with whom I have had much pleasure in associating, whose health is somewhat feeble, but who is diligently seeking to do good. May the Lord bless brother William Young. [All present said, Amen.]

Elder DAN JONES said—I feel honoured in the society of my brethren. I do not expect to say much, as it is impossible to express my feelings. I cannot but revert to the past, and compare our present position with those which many of us occupied in the earlier infancy of this Church, then we not only felt so, but were highly honoured in the limited sphere in which we acted, but we are now still more so in being the honoured instruments of proclaiming salvation to the nations, and gathering scattered Israel home. I feel highly to appreciate the counsels of brother Richards, and I feel with the rest of the brethren that the Lord will abundantly bless and strengthen him under his great labours.

Elder P. C. MERRILL said—I feel to thank my God that I have been called on this mission, for I realize that I have learned more of my real position and standing in this kingdom than I ever learned before. I feel too full to talk much, and therefore shall say but a few words. I ask the Lord to extend the blessings of the same Spirit which we enjoy here to night, to those of our brethren who are toiling in dark and distant lands. [A general Amen was the response to this sentiment.]

Elder C. G. WEBB said—I feel the importance of the covenants I have made with my God and my brethren. I feel that I can overlook the imperfections of my brethren otherwise, if they are faithful in these things. It is quite enough for me to know that a man is true to his God. My heart is full of rejoicing, and I have enjoyed great satisfaction in my labours, notwithstanding I have at times been brought low in health. I feel that the Lord will sustain all who trust in Him. Brethren, I rejoice to see you, and I have been greatly blessed in associating with you. May the blessings of the Lord rest abundantly upon you all. Amen.

Elder J. D. ROSS expressed his good feelings and said—I think it probable that there is more importance in the prophecies delivered here to-night than we at present realize, and that events are about to transpire which will more fully call

into action the wisdom, power, and knowledge which have already been bestowed upon us, and cause us more fully to realize the extent of them.

President F. D. Richards arose and said—I feel exceedingly happy at seeing so many of my brethren together, who have been to Zion and received their blessings in the house of the Lord. I feel it an honour to have a name and position among you. I am sensible that it is not the position which a man occupies in this kingdom, that is of so much importance, as the manner in which he fills that position. I feel much debilitated in body, from the late great press of business in getting off the emigration, and I probably feel more so from having been engaged in heavy business transactions, in direct contact with the spirit of the world. After the present crowd of emigration is over, and I am permitted to engage more directly in the work of the ministry, I hope to enjoy more of the spirit of life and strength.

Although I have not been privileged to associate much with you in the past few days in which you have enjoyed each other's society, I realize that the good Spirit has been with you, and I feel to bless you, my brethren.

I feel, brethren, that if you will live faithful to your covenants, and labour with all your hearts to work righteousness, the Lord will succour you in the hour of temptation, and never suffer any of you to commit any sin from which you cannot redeem yourself, or that will cut you off from the blessings of the celestial kingdom.

We are removing the Office and my residence to this place, on account of the other being too strait for us, and I feel as though I wanted the peculiar blessings of heaven to rest upon this house, those who labour here, the books, the papers, and everything that pertains to the extended business of this Office. I thank the Lord that I am blessed with such faithful brethren to assist me in the Office. They are diligent in their labours, not as eye servants, but in singleness of heart to build up this kingdom; and, brethren, I wish you would sustain them by your faith, and remember them in your prayers, that they may be blessed and strengthened in the arduous duties which devolve upon them.

I would say to those of you, my brethren, who have been afflicted with sickness

and debility, if you will reach out your faith and claim the blessings which the Lord has placed upon you through His servants, you shall be healed and enjoy health. It is your privilege, brethren, to lay hold on life, strength, and salvation.

The dreadful condition of the world is well calculated to make us appreciate the great blessings we enjoy in each other's society, and in the domestic and social relations of our mountain home. Sorrow and mourning are easily discernable in the countenances of the multitude, and when we walk the streets, we everywhere meet the evidences of want, degradation, and misery. The fine dress and smiling face are often an outside show to hide the effects of sin, hidden deformity, and an aching heart. The world is daily becoming more given over to wickedness and abominations, and it is necessary for the Elders to raise their voices still more frequently and powerfully than heretofore, against the vices and corruptions of the people, and to teach the Saints the principles of life, and how to live pure before the Lord in all their associations.

The work of the Lord continues steadily to progress, and is spreading on the right hand and on the left. It is strengthening its hold on the minds of the people, not only in these islands, but on the Continent.

President RICHARDS here gave a comprehensive and interesting review of the progress of the Gospel in Scandinavia, Switzerland, and Italy, and gave some timely instructions to the Elders present as to the means to be employed in spreading the work in the British Isles. He gave much other good counsel, which will remain in the hearts of those present, as way marks to guide them in their future course, and especially exhorted the returning brethren not to forget the poor whom they were leaving behind, when they arrived in Zion.

Elders J. A. LITTLE, J. TOONE, J. BARKER, and EDWARD MARTIN expressed in a feeling and happy manner the joy and blessing which they realized in their labours, and the fulness of the Spirit which they enjoyed on the occasion.

Refreshments were now brought in, and while they were passing round man heartfelt sentiments were expressed, which called up pleasing remembrances of the past, and intimated the indulgence of his holy hopes for the future.

Elder J. FERGUSON arose and expressed an earnest desire that Elder J. D. T. McAllister, who was debarred the privilege of being present, might experience a renewal of his faith and strength, and share in the abundant blessings of the Spirit which was enjoyed. This desire met with a cordial response from the company.

President SPENCER made a few very appropriate remarks on the importance of obeying counsel, and sustaining President Richards in his office, and implicitly carrying out his instructions, in order to enjoy the Holy Spirit, and progress in the way of life and salvation.

President RICHARDS then closed the services of the evening by prayer, embra-

cing in his supplications the general interests of the Church, and those objects of solicitude included in the ties of kindred and the covenants of the Priesthood, and he again dedicated the house to the Lord, for the use of His servants, in doing the general business of the Church for the European Missions.

The proceedings of the meeting were very imperfectly reported, and consequently but very few of the many interesting remarks made have been recorded. The Elders were full of the Spirit of prophecy and blessing. It was a prelude of that time when the union will be perfect, and the joys of eternal life be full.

History of Joseph Smith.

(Continued from page 279.)

[June 1839.]

Friday, 28th. I was transacting business of various kinds; counselling, consulting the brethren, &c., &c.

Saturday, 29th. I was mostly at home.

Sunday, 30th. I attended meeting at brother Bosier's. There was a crowded audience, and I bore testimony concerning the truth of the work, and also of the truth of the Book of Mormon, &c. This day sister Morris Phelps, who had travelled one hundred and fifty miles, in company with her brother John W. Clark, to see her husband, arrived at Columbia Jail.

Monday, July 1st, 1839. I spent principally in counselling the brethren. This day also the court was called for the trial of Parley P. Pratt, and the brethren in prison in Boone County; but as they were not ready for trial, (all their witnesses had been banished the State,) the Court was adjourned to the twenty-third of September.

Tuesday, 2nd. Spent the forenoon of this day on the Iowa side of the river. Went, in company with Elders Rigdon, H. Smith, and Bishops Whitney and Knight, and others, to visit a purchase lately made by Bishop Knight as a location for a town, and advised that a town be built there, and called Zarahemla.

Afternoon, went with the Twelve and some of the Seventies who are about to

proceed on their mission to Europe, and the nations of the earth, and islands of the sea.

The meeting was opened by singing and prayer, after which the President proceeded to bless two of the Twelve who had lately been ordained into that Quorum, namely, Wilford Woodruff and George A. Smith; and one of the Seventies, namely, Theodore Turley; after which, blessings were also pronounced by them on the heads of the wives of some of those about to go abroad.

The meeting was then addressed by President Hyrum Smith, by way of advice to the Twelve, &c., chiefly concerning the nature of their mission; their practising prudence and humility in their plans or subjects for preaching; necessity of their not trifling with their office, and of holding on strictly to the importance of their mission, and the authority of the Priesthood. I then addressed them and gave much instruction calculated to guard them against self-sufficiency, self-righteousness, and self-importance; touching upon many subjects of importance and value to all who wish to walk humbly before the Lord, but especially teaching them to observe charity, wisdom and fellow-feeling, with love one towards another in all things, and under all circumstances, in substance as follows—

Ever keep in exercise the principle of mercy, and be ready to forgive our brother on the first intimations of repentance, and asking forgiveness; and should we even forgive our brother, or even our enemy, before they repent or ask forgiveness, our Heavenly Father would be equally as merciful unto us.

Again—Let the Twelve and all Saints be willing to confess all their sins, and not keep back a part; and let the Twelve be humble, and not be exalted, and beware of pride, and not seek to excel one above another, but act for each other's good, and pray for one and another, and honour our brother or make honourable mention of his name, and not backbite and devour our brother. Why will not man learn wisdom by precept at this late age of the world, when we have such a cloud of witnesses and examples before us, and not be obliged to learn by sad experience everything we know? Must the new ones that are chosen to fill the places of those that are fallen, of the Quorum of the Twelve, begin to exalt themselves, until they exalt themselves so high that they will soon tumble over and have a great fall, and go wallowing through the mud and mire and darkness, Judas like, to the buffetings of Satan, as several of the Quorum have done, or will they learn wisdom and be wise? (O God! give them wisdom, and keep them humble, I pray.)

When the Twelve or any other witnesses stand before the congregations of the earth, and they preach in the power and demonstration of the Spirit of God, and the people are astonished and confounded at the doctrine, and say, "That man has preached a powerful discourse, a great sermon," then let that man or those men take care that they do not ascribe the glory unto themselves, but be careful that they are humble, and ascribe the praise and glory to God and the Lamb; for it is by the power of the Holy Priesthood and Holy Ghost they have power thus to speak. What art thou, O man, but dust? And from whom dost thou

receive thy power and blessings, but from God?

Then, O ye Twelve! notice this *Key*, and be wise for Christ's sake, and your own souls' sake. Ye are not sent out to be taught, but to teach. Let every word be seasoned with grace. Be vigilant; be sober. It is a day of warning, and not of many words. Act honest before God and man. Beware of *Gentile sophistry*; such as bowing and scraping unto men in whom you have no confidence. Be honest, open, and frank in all your intercourse with mankind.

O ye Twelve! and all Saints! profit by this important *KEY*—that in all your trials, troubles, temptations, afflictions, bonds, imprisonments and death, see to it, that you do not betray heaven; that you do not betray *Jesus Christ*; that you do not betray the *Brethren*; that you do not betray the *Revelations* of God, whether in the Bible, Book of Mormon, or Doctrine and Covenants, or any other that ever was or ever will be given and revealed unto man in this world or that which is to come. Yea, in all your kicking and floundering, see to it that you do not this thing, lest innocent blood be found in your skirts, and you go down to hell. All other sins are not to be compared to sinning against the Holy Ghost, and proving a traitor to thy brethren.

I will give you one of the *Keys* of the mysteries of the Kingdom. It is an eternal principle, that has existed with God from all eternity: That man who rises up to condemn others, finding fault with the Church, saying that they are out of the way, while he himself is righteous, then know assuredly, that that man is in the high road to apostasy; and if he does not repent, will apostatize, as God lives. The principle is as correct as the one that Jesus put forth in saying, that he who seeketh a sign is an adulterous person; and that principle is eternal, undeviating, and firm as the pillars of heaven; for whenever you see a man seeking after a sign, you may set it down that he is an adulterous man.

(To be continued.)

A ray of light communicated to the understanding is of more value than a whole volume committed to memory.

LERRANS from Toulon state that the number of troops embarked at that port for the East since the 25th of February amounts to 14,717 men, and the vessels of all kinds employed to transport them to 21.—*The Times*, April 11.

If the half century which has just closed stands out among its fellows of the past distinguished by aught, it is by the expenditure of mind and money upon the conquest of time and space. It opened upon us with the packhorse, the wagon, the slow stage-coach, and the packet-ship, whose uncertain journey was by the pleasure of the wind. It has closed with thousands of miles of rail, along whose iron road man and matter are whirled, and of wires, along whose lightning-passage mind is flashed. Our sea-omnibuses have bridged the ocean, and steam has gathered the world in its grasp.—*New York Tribune*, March 24.

The Latter-day Saints' Millennial Star.

SATURDAY, MAY 12, 1855.

DEPARTURE.—The *William Stetson* cleared and sailed April 26th for New York, with 293 souls of the Saints on board, under the Presidency of Elder Aaron Smethurst, Francis Sproull, and William Wright, which is the last company that we send out under the present American Emigration Law, and swells the number of souls sent out by us since last November to over 3600, of whom over 1100 went out by the P. E. Fund. Although we participate in the joys and exalted hopes of those who have so far obtained deliverance, still we ask ourselves when shall the remaining nineteen-twentieths of the Saints in Europe get away, who are equally as anxious to go, perhaps quite as worthy, but see not the least chance, except through the kindness of their brethren who are able to extend a hand for their deliverance!

UTAH MAIL.—On our return from the ship we found the mail from Utah, Feb. 5th, via Panama, awaiting us, including letters for many of our American brethren, and several for ourself, with *Deseret News* Nos. 39 to 47, being eighty days out. The last mail from Utah eastward, which brought dates to Feb. 8, reached us on the 9th instant, being sixty days out, and making a difference of twenty days in favour of the eastern or direct route. So far as we know, all letters, duplicates, &c., that are due from either route, have reached us. Our special thanks are due to Presidents Brigham Young, Heber C. Kimball, Elders George A. Smith, and Samuel W. Richards, for the very kind and faithful manner in which they have kept us posted up with the general news of the Territory. We also gratefully acknowledge favours from Hon. D. H. Wells and John L. Smith, and brothers Isaac C. Haight, Thomas Bullock, Joseph Cain, George D. Watt, and George Halliday, and, though last, not of least interest, letters from our own dear family, all thrilling with the increasing impulses of heavenly life, and evidencing that the Son of Righteousness is shining with greater and greater intensity upon all their devices and labours to build and purify Zion, causing the same to bloom and mature the fruits of Eternal Life.

From President Young's letter of December 30th, we learn that his health had been rather poor for some time, but that it was improving. We hope and pray that it may continue to improve, that his strength and age may be renewed, that he may live long upon the earth, to see the fruits of his labours, to cheer and instruct the Saints, to direct the great work of building up the kingdom of God, and to see Zion sanctified and delivered from the bondage of the Gentiles.

In his letter of January 31st, President Young says—"The Legislative Assembly, having diligently and profitably occupied the forty days allotted to it by the 'Organic Act' to one session, adjourned on the 19th instant. Among other important business they passed an Act legalizing the transfer of property by gift, and a resolution for convening the next Assembly at Fillmore. The South Wing of the State House will be completed for their accommodation previous to that date, the walls having been finished for some time. The shingles and much other material are on hand. The roof timbers are being hauled on the ground, and the building will soon be in readiness for the carpenters, plasterers, and painters. Though only \$20,000 were appropriated by Congress for erecting a State House in Utah, we have already pro-

fitably expended between 25 and \$30,000 on the South Wing, and intend to have a respectable building, whether Congress see fit to pay the bill in full, or only in part.

The general health of the people is good, and I see no cause for Israel to fail in continuing to receive and enjoy the rich blessings of the Lord, inasmuch as they will faithfully work in obedience to His commands."

President Young informs us, in his letter of February 1st, that the Church and Legislative Assembly had taken two shares each in the "Deseret Iron Company." While speaking of this subject, we will add that Elder Isaac C. Haight informs us, in his letter of January 6th, that on that day they had drawn a "small cast of tolerable good iron" from the new furnace, and also that they had discovered another bed of apparently good coal much nearer the works than the one they were working.

Universal peace and prosperity prevail among the Saints in Utah. The settlements are spreading out on every hand, manufactures are rapidly increasing, and the necessities of life are easily attainable by all who are willing to labour. The Indians generally appear to be peaceably inclined, and many of them are learning to labour, and are obtaining a knowledge of the arts of civilized life. Several expeditions have been sent out among them, not to kill and destroy, but with messages of peace, and to open up trade and friendly intercourse with them. Small bands, which were indigent and mostly dependent on the kindness of the people in the out settlements for food, have been distributed among different families, where, while they are being maintained, they can also assist in raising their food.

An expedition was sent to the Navajoes, a large warlike tribe about 250 miles south of the settlements, and, although they found them bitter and hostile in their feelings to the whites, they succeeded in softening down their feelings, traded with them, and left them feeling quite friendly and well disposed.

After a season of great labour and anxiety in getting off the rush of emigration for this season, the following from President Young's letter of February 1st is certainly a source of no little joy and satisfaction to us—"I feel truly grateful to learn, not only from yours, but various other communications, of the rapid progress of the work of God in the various missions. I feel to say that your labours will be blessed, even as they have been, and more abundantly, as you shall humbly rely upon the Lord to guide and sustain you in all your labours. I can but approve of your general arrangements of the various missions under your Presidency, as also the arrangements of the Office, Books, Publications, &c., as they seem to be dictated by wisdom, and tend to secure the benefits of the cause, which is the grand consideration of all such matters." We hope and pray that our works may always be found worthy the approval of those who are over us in the Lord, that they may endure, and not be consumed in the day of His coming.

We also here insert the following from President Young's letter of January 31st—"I take the opportunity of requesting you not to publish any more *Seers*, and I wish you to publish the enclosed article, entitled 'Publications,' in the editorial columns of the *Star*."

"Publications.

"There are many mistakes in the work entitled 'Biographical Sketches of Joseph Smith the Prophet, and of his progenitors for many generations, by Lucy Smith, mother of the Prophet,' and 'published at Liverpool for Orson Pratt by S. W. Richards, 15 Wilton Street.' I have had a written copy of those sketches in my possession for several years, and it contains much of the history of the Prophet Joseph. Should it ever be deemed best to publish these sketches, it will not be done

until after they are carefully corrected. I take this seasonable opportunity to inform the public mind, in order that readers may not be surprised or disappointed at finding discrepancies, and may know which is the most reliable, in case a corrected edition is ever published.

"A monthly periodical called the 'Seer,' published by Elder Orson Pratt at Washington City, D. C., contains beautifully written articles; but notwithstanding the general beauty of the style, and the apparent candour and minuteness of the reasoning, the 'Seer' has many items of erroneous doctrine. As it would be a lengthy and laborious operation to enter minutely into their disapproval, I prefer, for the present, to let the Saints have opportunity to exercise their faith and discernment in discriminating between the true and erroneous; and simply request them, while reading the 'Seer,' to ask themselves what spirit they are of, and whether the Holy Ghost bears testimony to the truth of all the doctrines therein advocated.

"BRIGHAM YOUNG."

Home Correspondence.

BEDFORDSHIRE CONFERENCE.

Baptisms — Sabbath Schools — Financial Efforts — Arrest and Acquittal of Elder Wolcott.

Wellingboro', April 23, 1855.

President F. D. Richards.

Dear Brother — With pleasure I resume my pen, to inform you how we are getting along.

Would to God I had language to express my feelings, from time to time, but suffice it to say, I love "Mormonism" more and more every day, and oftentimes, in the meditations of my heart, both night and day, exclaim, *Thank God for "Mormonism."* We have held three District Meetings for the Quarter ending March 31, and I have been round the Conference once since. For the past few weeks my health has been quite impaired through a cold, which settled on my lungs, but I am much better and expect soon to be well. I have, however, been able to travel and attend to my duties, preaching almost every day. The people say, "How poor you are getting!" But I think I am gaining now, though I have a cough which still wears on me some. But enough of this.

I am happy to say, all things considered, we are in quite a prosperous condition. We have two good travelling Elders — William McLindsey and J. Tye. Since the commencement of the year we have

baptized about 30, and about 85 have emigrated. As the weather is more pleasant we have commenced out-door preachings, and have very good hearing in several places, as well as some opposition. This Conference embraces a good deal of territory, and there are several openings for preaching, and some that we can't fill as we would wish, though several of the local Elders go out every Sabbath. I think we could employ one or two more Elders, at least, to good advantage.

Many of those that have emigrated were those that were able and did the most for the funds. Again, many of our present number, in consequence of the "hard times," find it difficult to get bread, yet with a cheerful heart they divide their pittance with the servants of God, and cast their mite into the treasury of the Lord.

Again, several of our Saints are in the poor-house, where they have to be very religious, and read their prayers every day. I visit them and comfort them all I can; but I will assure you it is a miserable place. Many are out of work a great part of their time, and many get work but don't get much for it. There are many of another class, who are old or afflicted, and get but a scanty supply from the parish. I say afflicted; these are they of course who at present have not faith to be healed. There are many

who have faith to be healed, and are healed, for I am called on almost every day some weeks to administer to the sick, who are afflicted of various kinds of diseases, *many of whom have been perfectly restored.* The lame have been made to walk and leap for joy, for all of which we feel to give God all the praise.

There are a good many children in our Conference, belonging to the Church, which of course make up a part of our statistical report, and I am happy to say we have succeeded in organizing several very interesting Sabbath Schools, which are in a flourishing condition, and would be more so had we a good supply of our *Catechism*, which we anticipate supplying ourselves with as soon as they can be got from your Office.

The above statements perhaps will enable you to form a correct opinion of the material we have to make our financial report from.

I will now speak of what we have done and are doing in our financial department. In the first place we raised about £25 for Elder J. Pace, £5 of which was the loan you favoured us with; the other was in voluntary donations for Elder Pace's outfit. Next we raised about £10 for Elder J. B. Price. Next we raised about £9 to pay a debt left on the Conference, caused by a deficiency of the Conference Fund last year to pay the expenses of the Travelling Elders, &c. The next effort was to rid the Branches from their book debts, room rents, &c., in which we succeeded, with few exceptions. Next I overhauled the stock in the General Agent's hands, and found about £21 in odd *Stars*, Tracts, &c., which money I made an apportionment of to the several Branches, having laid the matter before the Saints at each of our District Meetings, at which time they all voted to carry out any plans we might adopt to clear us as a Conference from debt. These odd *Stars*, &c., we made an apportionment of to the Branches, and they are now being distributed. Some of the £21 is raised, and all will be this quarter. We also anticipate not only clearing ourselves from debt, but to do even more for the funds than heretofore, all things considered.

I suppose I hardly need say that at first I met with some opposition in trying to raise so much for the funds, &c. They would say, "We have done this and that, &c. We were promised emigration by

so and so. He is gone, and we are left and forgotten, and our prospects are blighted," &c. But, thank the Lord, we have, as a general thing, succeeded in exchanging this kind of feeling for good, liberal ones, and the Saints feel well, and respond cheerfully to all calls. The few that do not come up to the mark are seeing that those who do are the happiest and the best off, which I trust will produce a desirable effect on them.

I have organized some book clubs, to carry out your instructions in securing a proper dissemination of our bound books. But I hope to do more of this next quarter.

I will now relate a little anecdote, and conclude my letter. A few days since, as I was about to get my ticket at a railway station in this place (Wellingboro'), a policeman came up to me, and said, "Is your name _____?" I said, "No, sir." He said, "I believe it is;" and he told me I was his prisoner, at the same time he put on the hand-cuffs. I remarked, in a mild tone, he had better not be too fast, lest he might be mistaken. He said he saw me last night at _____. Said I, "I preached in Wellingboro' last night." He said he knew better, and he pressed me on to the police station, and kept me locked up for a while, during which time I wrote a letter to brother J. Bull, President of the Branch, but the policeman would not send it. I also wrote some in my journal, having my carpet bag in my lap for my writing desk.

After a while I was taken before the superintendent of the police force, who asked me a few questions in a very gentlemanly manner. After which he told the policeman to take off the irons from me, and gave him a good chastisement. He then turned to me and said he was very sorry for the mistake, stating that I bore the description, to some extent, that was given them of a man whom they were in search of; but, says he, "As you have been committed, you will have to go before the magistrates to be acquitted according to law." The magistrate being out of town five miles, a carriage was made ready, and we soon were seated in the same. I preached to the superintendent all the way there and back, and he seemed much interested in what I said.

After the magistrate had acquitted me, I bore a faithful testimony to him, which made him quake and tremble from the

—crown of his head to the soles of his feet. The superintendent said I must call on him whenever I came to this place. Accordingly I do, and always meet with a kind and warm reception. He pays brother Bull for the privilege of reading the *Mormon*, which he says he is very fond of. I have been invited to visit several of the families of the police force. In short, we now have means of doing that good that we otherwise would not have had.

I close by saying, may you ever share abundantly in those blessings God delights to bestow on the faithful, worlds without end. Amen.

Yours truly,
R. W. WOLCOTT.

P.S.—Please give my love to brother Spencer. Tell him we are looking for a visit from him this month, as he suggested to Pastor C. R. Dana. I read brother Henry's (H. P. Richards') letter with much interest. I feel as though it would be a pleasure to have him share with me in some of our good dinners, though few and far between. I wish to be remembered to him.

R. W. W.

ESSEX CONFERENCE.

Baptisms and Financial Efforts.

Maldon, Essex, April 8, 1855.

President F. D. Richards.

Dear Brother—I am happy to have the privilege of again reporting the labours of the Essex Conference. We held a

Council here last evening, and have held two meetings this day.

The President and Travelling Elders all come in as usual, rich with the Spirit of God, rich in determination to go on to perfection, and to bring all they can to the same.

The meetings this day have been spirited, and well attended, both by Saint and sinner, and we have prospects of a good attendance this evening.

The report is as follows—34 baptized, 13 cut off, 28 emigrated. The financial returns are as follows—Elder Slack's emigration £42 0s. 0d.; P. E. Fund £8 17s. 5½d., £8 of which has been forwarded to Liverpool; paid for books, *Stars*, &c., about £25; lessening the original debt £5 0s. 8d.; for Conference Fund and the sustenance of the Pastor and President of Conference and family, also Foreign missions £21 1s. 10½d.; making a total of £100!

After taking into consideration the number cut off and emigrated, our little Conference only numbers 6 less than it did 3 months ago [400]. During the quarter 3 new Branches have been organized.

The Conference is taking 165 *Stars*, 57 *Journals*, and 35 *Routes*.

This Conference has quite its proportion of children, and I may add, has felt quite its proportion of the effects of the cold weather, and want of employment, and, to conclude with, I must say it is still a prodigy. "Where there's a will there's a way."

Yours as ever,
W. H. KIMBALL.

Foreign Correspondence.

MISSISSIPPI.

Voyage of the Charles Buck—The Passengers taken on to St. Louis.

Caribbean Sea, March 5, 1855.

My Dear President Richards—Through the tender mercy of God, our heavenly Father, I am at this time permitted to take my pen, in order to give you a brief account of the voyage thus far of the ship *Charles Buck*, and the Saints on board.

We have been longer in accomplishing the voyage to New Orleans than was expected when we left Liverpool, yet for this I am not sorry, as the Saints in consequence have in many important respects gained a profitable experience; and some of them say, that they have learned more during the last few weeks than they had during as many years previous. We have had peace and quietness, and a ready disposition to receive and obey counsel.

Indeed, in this respect, the British Saints on board seem previously to have been well instructed, and I have had much joy and satisfaction in my presidency over them.

It is well known to yourself and others, that this company of Saints were much exposed while in Liverpool, and that the general health of the company was somewhat affected thereby. Their long detention had somewhat depressed their spirits, and living in unwholesome places, and on scanty diet, had somewhat impaired their health. When they came on board, sea sickness prostrated many, yet through the blessings of the Lord attending the ordinances of laying on of hands, and anointing with oil, together with such medicines as the spirit of wisdom dictated us to administer, the sick were raised to health, and only three children have died. One of these three was the son of John Grimmett, a boy about seven years old. He got entangled in the ropes of the ship, about a week after we left Liverpool, was jerked overboard and perished in the sea. This was a most distressing accident, as the ship was sailing fast at the time, and the boats were in such a position, and so fastened, that nothing could be done in time to save him. His father and mother were greatly distressed, but I comforted them, and their feelings were soothed, and they feel to acquiesce and acknowledge the hand of the Lord in this severe affliction. His mother had a dream during the night, concerning this accident, and both of his parents had charged him to be careful, but the little fellow, as if doomed to a watery grave, was soon out of their sight, and while leaning over the bulwarks, was jerked into the foaming ocean. This has been a solemn warning to other parents and children. The next death was the infant child of brother Charles Hartley. It had been afflicted with dysentery before coming on board, and nothing that we could do was sufficient to save its life. The third was the infant child of brother William Aitkin.

We have had one birth on board, but the infant is suffering severely from canker, and is in a very precarious condition.

The provisions were not of the best quality, and these consisted of oatmeal, flour, biscuit, rice, sugar, tea, and salt. Having no meat nor butter furnished by the ship, the little of the latter ar-

ticle which you generously donated was gratefully appreciated by all good Saints. Some few have murmured because they had not the variety which you furnished for the *Helios*, but since the reasons were set before them they have generally been content.

Our voyage upon the whole has thus far been very pleasant. The winds have been light and the sea calm. In consequence of head winds after leaving the Irish Channel, we sailed a more easterly course, and came in sight of the Cape de Verde Islands, on the 10th of February. We then obtained a wind that brought us to the Islands of Guadeloupe and Antigua, on the 27th. We did not obtain the trade winds so soon, neither were they so strong as usual, which accounts for the length of the voyage.

The captain has been kind, and has allowed the passengers all the privileges which could be expected. The day after I came on board, he gave me charge of the medicine chest, and has since given me the privilege of using such medicines as he had for his private use.

We have got along well with all on board, only the second mate. He began to use the brethren in a rude and tyrannical manner, and to use improper familiarities with the sisters.

In various ways he acted in an abusive manner. Sometimes, when calling the people up, he would put his hands into bed, around the heads and necks of the sisters, which caused me to counsel them to leave a mark upon him, or throw something about his ears; but this coming to his ears, he has since let them alone, and he is now quite peaceable.

The provisions began to fail after being six weeks out, and, since, we have had no flour, nor sugar, except about half a barrel of sugar, which the captain gave me, of his own, to divide as medicine among the feeble, and those who have little children. This gave great relief, as the children could not be pacified without something to their oatmeal and rice. He has also sold about three barrels of pork, and some molasses to the passengers, which have given them a better relish for their food, and proved a great blessing. The pork was sold at 5d. and 6d. per lb., and the molasses at 6d. per quart.

There are yet oatmeal and rice enough; and one pound of biscuit a-piece to be distributed to-day. Last week there was

only one pound of biscuit served out to each adult.

It appears there was not a sufficiency of biscuit put on board at Liverpool for the voyage, but of the flour and sugar I am not able to speak positively. I am however inclined to believe that these articles were rather liberally served out during the fore part of the voyage.

I am glad that I took no charge of the provisions, as the captain might have blamed us for extravagance. Neither had any of the brethren the charge of this business. The second mate always got out, and kept an account of, the provisions served out, and neither the captain nor myself knew till the sugar and flour were gone, that there was any danger of being short.

I do not know that any one is to blame, as the voyage was not expected to be so lengthy, except that Mr. S——, the broker, did not ship a sufficient quantity of biscuit. The captain did not feel to be stingy nor rigorous, so long as there was plenty, neither did he expect that any article would not hold out. It was served out by measure, instead of being weighed, and this probably is the cause of the sugar and flour failing so soon. But this cannot be said of the biscuit. There never was biscuit enough shipped to serve during the voyage.

Monday Morning, 19th March.

I resume my pen, beloved President Richards, to give you a few more items of news. And, first, I would inform you that we got 21 tents made and 20 wagon covers cut out some time ago. The sisters engaged in making the tents with much pleasure, and while thus employed they enjoyed themselves exceedingly.

I would also mention that we held a Conference on board on the 8th and 9th, to refresh the Saints, and much precious instruction was given, and a large portion of the Holy Spirit was enjoyed. Elders Fletcher and Speight are making out the Minutes, to be sent to New York and St. Louis; and I thought of also sending you a copy of them, but to save postage it may be as well to let you have them through the medium of the *Mormon*, or brother Snow's paper.

Many of the Saints have had nothing to eat but oatmeal cakes or porridge for several days, and they have been on two quarts of water daily for three days, yet they feel happy and content. We have excellent health on board, with few ex-

ceptions, though the people don't look so rugged as they probably would, had they been better fed. The experience we have had in being supplied with provisions by a ship broker in Liverpool, should be a caution to the Saints, and should inspire them with many feelings of gratitude for the liberality you have manifested in providing for them across the ocean.

[It should be borne in mind that the passengers on the *Charles Buck* were transferred from the *Helios* by her captain after she had stranded, which is the reason why we had not the provisioning of the *Charles Buck*.—Ed. *Star*.]

My health began to give way about two weeks ago, in consequence of much care and anxiety for the Saints, and continual labours in administering to the sick, and imparting instruction, but I am again recruiting; and I thank the Lord that He has enabled me during the whole voyage to be around administering blessings to His people. I hope you have recovered from the excessive fatigues and anxiety that devolved on you through many unfavourable circumstances connected with the shipping of this company, and that you have secured payment for damages sustained; and I pray God, our Eternal Father, to bless and uphold you.

The Saints on board, during the Conference, proposed a special vote of thanks to you, for your great care and kindness towards them, and it was heartily and unanimously carried. A very sincere and cordial vote of thanks was also given to Elder Edward Martin, for the valuable services he rendered to these Saints in Liverpool. And I was very happy to see that neither your kindness nor Elder Martin's has been forgotten.

We are now within thirty or forty miles of the Mississippi River, with a good fair wind, and we hope to be in the river, alongside the tug, sometime to-day.

I might here say, that a full supply of provisions will have to be provided for the Company from New Orleans to St. Louis, as there are no surplus stores. About 320 of the Saints will go to St. Louis. The others will have to stay in New Orleans a short time, to obtain means to take them to St. Louis or Cincinnati. I think all the Danish will make their way to St. Louis. They held a Conference, and have had their own meetings during the voyage. They feel well. Elder Hogan has given them good instructions.

It has been thought wisdom to provide for the Danish Saints at New Orleans, the same as for the P. E. Fund passengers, as they are not acquainted with the coin of this country, nor the prices of provisions, &c. They feel thankful that we have proposed doing so.

Elder Fletcher, and the other three presidents of wards, have been a great help to me; they are good men, and have always been unanimous and cordial in the discharge of every duty. We have had prayer meetings morning and evening, preaching and sacrament meetings on the Sabbath, and a council meeting of the Priesthood once a week. Three have been cut off from the Church—two sisters, and a Danish brother, who was baptized in Liverpool. One of the sisters desired to be cut off that she might have full liberty to keep company with the first mate. The other was cut off for general inconsistency of conduct, and keeping company, during untimely hours, with the second mate. Though these have been a dishonour to us, the sisters generally have respected themselves, obeyed counsel, and maintained a modest and becoming reserve. We have had a guard all the time, which has been a little annoyance to the sailors, but through it they have been kept out of the 'tween-decks, and some that might have fallen have been preserved. As one of the sisters cut off is a P. E. Fund passenger, it is expected that she will pay her own passage, in the event of leaving us.

All the receipts have been signed.

March 17th.

I again take my pen to inform you that we left New Orleans last night, late, on board the fine steamer *Michigan*. Through the exertions and proffered help of Elder McGaw, together with the liberal contributions of those Saints who had a few shillings, we have taken the company along *en masse*. One of the sisters before named left us, refused to pay her passage, and secreted what goods or clothing she had. Brother McGaw accompanies us to St. Louis.

The health of the Saints in general is very good, but we are greatly crowded, as there were about 150 deck passengers on board before ours were shipped, and there was no other boat in port for St. Louis, only the *Michigan*. It was, therefore, our only alternative to crowd our passengers on after the best part of the boat had been taken up. There are on board over 500 deck passengers in all. This may militate against the health, as it does against the convenience and comfort, of the Saints, but we trust, through exertion and care on our part, and the blessings of the Almighty, not many will perish on these waters. The river is very low, which is the cause of so few boats being in the trade at present.

Praying the blessings of the Almighty to rest upon you, I remain your brother in Christ,

R. BALLANTYNE.

P.S.—Elder McGaw sends his love, and he will write you soon. R. B.

Redemption is in View.

The time to favour Zion's come,
And faithful Saints will gather home,
Jehovah's will to do.

While nations clash, let earth revere—
The coming of the Lord draws near;
Redemption is in view.

Ye servants of the Lord, rejoice;
The agents of His special choice,
Your onward course pursue.

Oppression's reign will soon be o'er,
Nor tyrants bear the sceptre more;
Redemption is in view.

Your arduous toils and duties bear
With patient hope, that you may share,
With Jesus, glory due

To those who to the end endure,
And in the covenant rest secure;
Redemption is in view.

Tread down th' envenom'd thorns that lie
Across your path; with single eye,
Seek out the pure and true;
To you, a crown of joy they'll be,
When you the great Redeemer see;
Redemption is in view.

Each loss, for Jesus, you've sustains'd,
With hundred-fold will be regain'd;
And life eternal too.
Then press, dear brethren, onward press!
Nor doubt of final sure success,
Redemption is in view.

M. A. WALKER.

CAUTION.—Elder James G. Willie, Pastor of the Southampton and Dorsetshire Conferences, requests us to caution the Saints against Paul Harrison, who, it appears, is travelling under the name of "George Kent," and other names, teaching that the authorities of the Church are corrupt, and that it is not necessary for the Saints to gather farther than St. Louis. From the repeated cautions which have been given to the Saints heretofore respecting such unworthy characters, we deem it inexcusable in any to harbour them, or listen to their pestilential breathings.